

G O D S  
G O O D N E S  
A N D  
M E R C I E

L A I D O P E N I N A S E R -  
M O N , P R E A C H E D A T P A V L S -  
C R O S S E , o n t h e l a s t o f J u n e . 1 6 2 2 .

---

B y M . R O B E R T H A R R I S , P a s t o r o f t h e C h u r c h  
o f G o d a t F l a n w e l l i n O x f o r d - s h i r e .

T h e f o u r t h E d i t i o n , c o r r e c t e d , a m e n d e d , a n d m u c h  
e n l a r g e d b y t h e s a m e A u t h o u r .

---

G A L . 6 . 10 .

*As wee have therefore opportunity, let us doe good to all men;  
especially to them that are of the household of Faith.*

---

L O N D O N ,  
P r i n t e d b y W . J . f o r I o h n B a r t l e n , a n d a r e t o b e s o l d e a t  
t h e G o l d e n C u p i n t h e G o l d - s m i t h s R o w e i n  
C h e a p s i d e . 1 6 3 1 .

# GODS GOODNES AND MERCIE

LAI'D OPEN IN A SER-  
MON, PREACHED AT RAVEN-  
CROSS, on the 11th of June. 1633.

By M<sup>r</sup>. ROBERT HARRIS, Pastor of the Church  
of God at Ransell in Oxfordshire.

The fourth Edition, corrected, amended, and much  
enlarged by the same Author.

As we have therefore opportunity, let us not good to all men;  
especially to them that are of the household of Faith.

LONDON  
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the Golden Cup in the Goldsmiths Row in  
Cheapside. 1633.



TO  
**THE RIGHT  
WORSHIPFULL,**

**SIR BAPTIST HICKS, IVSTICE**

of Peace in *Middlesex,*

*Grace and Peace.*

**RIGHT WORSHIPFULL,**

**I** Should much forget my  
selfe, if (whilst I presse o-  
thers to Goodnesse and Mer-  
cy) I should forget yours to  
my native Countrey, there *Camden in*  
you have done good, (to *Glouc shires.*  
the house of God,) not onelie in out-  
ward buildings and ornaments, but in set-  
ting a Preacher, where before was none, *M. Lilly,*  
and

and such a one as cannot easily bee equalled  
in eminency of gifts: There also, you have  
exercised (*mercy*) in building such an *Alms-*  
*house*, as that I know not what may bee ad-  
ded thereto, unlesse hereafter, you shall see  
cause to set over the blinde, and lame, & deaf-  
(who are lesse able to repaire to, and profit by  
the publique Ministry) a more private Tea-  
cher and Catechist. Sir, I thanke God, I could  
never yet the Art of flattery, neither will your  
wisdom (if I know you) brooke the trade.  
It sufficeth, that I have in a line or two re-  
commended to others practise your example,  
and conveyed to posteritie my thankfulness,  
with your bountie. If God make me able, I  
shall (haplie) doe it hereafter in a better man-  
ner: In the meane, I beseech you to accept  
my present thanks, wraps up in a dead Letter  
and sicke Epistle, and still continue to love his  
Country, who still rests

Your Worships in all

thankfulness and dutie,

ROBERT HARRIS



**To the Christian Reader.**



**GENTLE READER,**  
Understand that I was then  
summoned to the Crosse, when  
I was not in case either to Studie  
or to speake; the former  
straight (when I could not bee  
excused) forced me to a familiar and easie Text,  
the latter to a brieft & short kind of speech, which  
carried with it an appearance of that which I ever  
shund, Affectation and Obscurity. It may be,  
thine Eye will conceive me better than thine Eare,  
and therefore I yeeld to importunity, and present my  
selfe to thy view, entreating two things of thee, 1.  
Charity, 2. Conscience; (Charity towards the  
Printer, in case some fautes (in my absence) escape  
him: towards me, in case so frequent quotations of-  
fend thee: my now practice agrees with my ancient  
Judgement; at home, my people neither under-  
stand nor desire tongues, and humane Authorities:  
and therefore I am sparing: on the other side, when  
I fall upon an Auditory that conceives and receives  
both; I use both, as I see my advantage. All is thine  
if thou canst be content, and wilt adde Consci-

enue (the second thing) to Charitie. It grieues my  
soule to see the guisse of many hearers, they desire  
novelties: when they have heard, they iudge the  
man and his method, and then sit downe, seldome  
practizing what is Preached. Reader, be not such  
an hearer, lest thou cosen thy selfe, I am. 1. 2. 2. thou  
here seest, that if thou be of God, and Gods good-  
nesse and speciall mercy shall be thine, thou must  
be good, and do good, be mercifull and shew mercy,  
the times require this, the Lord expects this, our  
unthankfulnes and unfruitfulnesse hath welmost  
undone us. If we, who haue more peace in the State,  
more Preaching in the Church, then any other  
knowne Nation under heaven, be no more fruit-  
full and abundant in goodnes, than other people,  
our light will be turnd into darknes, our Sun into  
bloud: what shall I say, or to whome shall I turn my  
selfe, yve call till we are hoarse, we speak til we spit  
forth our lungs yet will not the Sons of men heare  
us, they will not heare, I say with teares they will  
not heare, wee can do no good. O Lord perswade Ia-  
phet, or we cannot, & be mercifull to this barren  
Country: Reader, I leave thee, adding to the  
Matters, Pray, pray, pray, Worke, yvorke, yvorke.

Thine in the Lord,

ROB. HARRIS.

In this *Psalm*, we have

1. A duty, *Thankfulness*, described from its common nature, *Confession*.

2 Arguments, from the object of our praises, God, considered.

1. In himselfe

1. In his simple being, *Ish. viii. vers. 3.*

2. In his second being, *vs. 7.* his properties, reduced to

1. Graciousnesse. { 1. Simply good.  
2. Respectively. { 2. Respectively. mercifull. }

1. Power is his. verse 2.

2. Greatnesse. { 2. Dominion is his. verse 3.

1. In generall, they are all wonderfull, verse 4.

2. In his works delivered.

1. Such as concerne the whole world.

Citation in the parts thereof. *vers. 5, 6, 7.*  
Preservation and government. *vers. 8, 9.*

2. In speciall.

2. Such as concerne the Church.

1. In her first Plantation: verse 10. 23.  
2. In her settled state, her blessings. { Privative, *vers. 23, 24.*  
Positive. { Earthly, *vs. 25.*  
Spiritual, *vers. 26.*

1. A duty or passion, described from its common name  
 Confession

1. In his simple being, he was good.

1. Simply good.

1. In his simple being, he was good.

2. In his second being, he was good.

1. Flowers in his hand.

1. In his hand, he was good.

1. In his hand, he was good.

2. In his works delivered.

1. In his hand, he was good.

1. In his hand, he was good.

1. In his hand, he was good.

GODS  
GOODNES AND  
MERCIE.

Laid open in a Sermon at Pauls-  
Crosse, on the last of June. 1622.

PSAL. 136. VER. I.

*Praise yee the Lord, because He is good: for his  
Mercie endureth for ever, &c.*



His Psalm cleeres it selfe, and  
therefore a Title needeth not, it  
answers all *occasions*, and there-  
fore the Arguments are generall;  
it was sung by course, and there-  
fore the burthen is still the same.

Ordinary, as  
1 Chron. 16. 49  
Extraordinary,  
1 Chron. 7. &  
20 chap.

In it wee have a Duty pressed, and  
Arguments pressing: the Duty is thankfulnessse,  
delivered from its common nature, *Confession*: (Our  
praises are but acknowledgements of Gods excel-  
lencies.) The arguments are drawne from the Ob-  
ject of our praises; G O D, considered first in him-  
selfe;

*It is odd  
arrangement.*



selfe; Secondly, in his Works: in himselfe considered, He is apprehended by a first and second Act of our understanding; First, in his most simple being, (confesse to *Iehovah.*) Secondly, in his second being (to speake as we conceive things) in his properties.

These mentioned here and else-where, as *Exodus* 34. &c. are, first, *Graciousnesse*, secondly, *Greatnesse*. For the first, he is first simply (*Good*) and then in a respect (*Mercifull*;) for the second, His is Power, He is (Gods of gods) Gods in the plural, because all powers are His, (God of gods) in an Hebrew superlative, because he is farre above all Gods, whether so reputed or deputed; that great, that strong God, as *Moses* expounds the phrase, *Deut.* 10. 7.

Next, Kingdome is His: He is (Lords of lords) in the same sense, that is, the Monarch and Emperour of Princes and States; now if Power be His, and Kingdome His, Glory is his also, therefore *Hodu* confesse it, saith the *Psalmist*: This is the first Argument from Gods blessed selfe; the second, from his Workes, we leave for haste, &c.

Of the Action (*Confesse*;) the Object (*Iehovah.*) some-thing at home. *Goodnesse* and *Mercie* offer themselves next; and first, *Goodnesse*, as the more generall, and the ground of *Mercie*.

*God is good.* This point is plaine, a principle not needing prooffe; there be (saith Nature in the Philosopher) some confessed goods; of these, God is the chiefe, nay all these in one, like an absolute Pearle, that containes all beauries in it selfe, no *Marcion* will deny goodnesse, where he yeelds a Godhead, we have

*Psal.* 97. 9.

Verse 1.

See the Table  
prefixed.

*Psalm.*  
*Tal. d'ho lo-*

*Yhweh.*  
*Arist. Met. l. 1.*  
*c. 6. & inde;*

have therefore said enough for prooffe, when we have once said what goodnesse is, and how it is affirmed of God.

For the first, *Goodnesse* is the perfection of things, for which they are desirable; perfection imports freedome from all defects, and fulnesse of all excellencies, and is chiefly seene in the being, working, end of things, that which hath the noblest being, and therefore end, and therefore operations, is ever best and most desireable: Desire is the reaching of the soule after that that likes us, because it is like us: Now the All-sufficient God is his owne being, his owne end, his owne *Act, or rule in Action*, yea he is the Author of all good, the end and desire of all things, (in naturall respects) and therefore the perfection of all, and so all perfection and goodnesse.

I

*His esse is his agere.  
Bonum omnis boni, Aug de Trinit. l. 8.*

For the second, God is, first *essentially good, good without goodnesse*, (saith *Austin*.) Creatures be good, but not goodnesse; their nature is good, but goodnesse is not their nature, but the nature and substance of God (saith the Christian Philosopher) is goodnesse, nature and goodnesse differ not in him, but onely in a respect.

2

*Yet formally God by his essence rather than his goodnesse.*

Secondly, *causally good*; not as the forme of particular goods, but as the Worker of all, the measure of all, the end, that terminates and perfects all.

*V. Aquin. quæst. de bono.*

Thirdly, (which followes upon the former) *eminently good*: first, in Order, Nature, Worth; and lastly, Originally, and Absolutely the *onely good*.

*Mat. 19. 17.*

This Doctrine calls more for practise than prooffe, because as in nature, so here, the sweetest things are most abused, & being abused, prove most dangerous.

*Corruptio optimi est pessima.*

Use 1.

God is good, let us put it to good use; first, for *humbling*, see what we were once, good: for of goodnes, can come nothing but goodnes; secondly, What we are now by nature, bad; for first, we are sunke as farre from God as hell is from heaven, He is *holy*, we *profane*, He *wise*, we *foolish*, He *true*, we *false*, He *good*, wee *naught*. Secondly, from this disproportion growes hatred of Gods holinesse, in his word, worship, people, presence, every way. Thirdly, from this *hatred* springs love to his enemies, the World, Flesh, Satan. Fourthly, from this love, a listning to what flesh shall propound, and Satan suggest, and thence a capacity and possibility of being monstrous in life, and blasphemous to the death.

All good hatred comes from good love, but bad hatred produceth bad love.

Oh! what a peece of ground is mans heart now become, wherein no spiritualnes thrives, unlesse Power it selfe plants it? wherein, *Pride, Murder, Whoredome, Sodomitie, Blasphemy, Atheisme*, either doth or soone may seeede? This cursed nature, this renders us as odious, as goodnesse doth amiable; and this must be seene, if ever we will be saved. Now the glasse that detects badnes is Gods goodnesse: by his nature and workes we see ours, as by the Sunne we see mores, and filth by light; But God is a light too strong for our sense. True, therefore we must with him (in the story) looke for the 'Sunne in the West, not in the East: behold the Lord, as he is reflected and refracted, first in the glasse of his creatures, & his Works. Secondly, in the face of his dearest Son, so we shall see (at one view) unspeakable beauty, and deformity; that in God; this in us: so way and overture will be made for that first, second, and third of Christianity,

Seneca, and  
Iustin lib. 1. 8.

# Gods Goodnesse.

5

stianity, true humilitie: so Gods goodnesse will be admitted; mans wickednesse abhorred, all the errors of the times, and incongruities of action will be soone resolved into their first principle, estrangement from, and distrust in this goodnesse of God.

Secondly, see what we should be, good, goodnesse is ever admirable, and therefore (saith the Philosopher) imitable. Now the 119. *Psal. vers. 68* tells us, that God is good, and doth good, and he is our Copy and rule.

*Vse 2.*  
Instruct, & to  
all in generall.

First therefore wee must be good, and then doe good: first the sap must be good, and then the fruit; for as things be, so they worke, the infusion of the sap (the first act of our conversion) is Gods act, our will prevents it not, but followes it. The second act (of fructifying) is ours, under God: for when God hath tuned and doth touch us, wee doe move; and whilst the spirit imbreathes us, we turne about like the Mill: in neither wee must be wanting to our selves, but concurre in this as agents, in that as patients; and as our liberty (in externall acts) is still some, so must our endeavours be answerable. First, wee must have the patience to heare, (whatsoever wanton wits may talke of the wills, virginity or other exemptions of the higher faculties) that in our flesh dwells no spirituall goodnesse, all our goodnesse dwells out of our selves in Christ.

*Good external  
disciplinam, as  
to come to  
Church, to  
heare, &c.*

*Rom. 7.*

Secondly, that it is Gods owne hand, that sends us from the first, and sets us in the second. And thirdly, that he doth this by his owne meanes, & therefore we must tender our selves to his meanes, waiting till hee (who speaks in working, and

workes

May 53. 3.

2.

Mat. 7. 19, 18.

Ezech. 1. 1.

1. 2. 1.

34. 1.

Rom. 8.

workes in speaking ) shall please to speake life into the soule, by the care.

Thus, are wee made trees: being such, we must (in the second place ) beare: and here lies our businesse, our errand hither, is not to please or preach man, but to call for fruit. *Mat. 21. 34.* You are trees in Gods vineyard, well planted, fenced, husbanded, what is your fruit? your Land is good, your Law is good, your Citie good, your Sermons good, what be you? Is your fruit none? Heare our blessed Saviour, every Tree, Every Man, every House, every City, every Nation, that beares not fruit, is for the fire: Is your fruit bad? Heare againe, A good Tree cannot bring forth bad fruit, and the ground that brings forth briars after showers must be burnt *Heb. 6. 8.* You have received the raine of heaven, and must be as the raine and dew from heaven, *Mic. 5. 7* else the curse is neere. Is your goodnesse onely Morall? heare your Saviour, *Every branch that beares not fruit in mee, hee takes away, John 15. 2.* Your workes must be the workes of God, wrought from God, for God, in God, according to God, else they are but shining finnes. Is your goodnesse spirituall? heare againe, Vnlesse a man abide in me, he is cast out, cast into the fire and burnt, *John 15. 6.* Behold, if another should cry, fire, fire, fire, thus in your streetes, you would be all awakened; our blessed Saviour cries, fire if your fruit be none, fire if bad, fire if not spirituall, fire if not lasting. O be afraid of this consuming fire, and as you heare the words, so doe the workes of God. Religion, (wee must know) is not a name, goodnesse a word, it is a fire like fire, com-

mu-



municative like light: as the life of things stands in  
goodnesse, so the life of goodnesse in action. The  
chiefest goods are most actively the best goods, becau-  
se Act, and the more good we do, the more good-like  
& excellent we be, what is the excellency of meate  
goodnes, what of wines? goodnes, what of goodnes  
goodnes, what of all goodnes? what is mans com-  
fort in life? what in death? what after? what even in  
goodnes: This is the man, the whole man, not rowne  
to this in life, no comfort to this in the day of ac-  
count. Well done good servant, enter into thy  
Masters joy, Glory and honour, and peace, is to e-  
very worker of goodnesse, whether Jew or Gentile,  
bond or free, rich or poore, wise or simple, weake  
or strong, if a worker of righteousness, hee is ac-  
cepted, assisted, rewarded, therefore worke.

Prov. 10. 1. 2  
Ecclesi. 1. 2

Rom. 2.

1. 1. 2

1. 1. 2

Now as you must be pressed to, and rich in every  
good work, (for goodnes contains all parts owing  
to God or man, our selves or others, friends or foes)  
So chiefly in the best, for kinde or use, that is, good  
spirituall and common: for the first, as spirituall  
gifts, so acts are more desirable. Man never lives till  
the life of God live in him, and all that hee doth be-  
either a spirituall act, or (at least) spirituall acted,  
holinesse must be written (Zacharie tells us) upon  
our bridles, when we warre, upon our cups, when  
we drinke: In short, the kingdome of God must first  
be sought and set up in us and ours, and what wee  
may, advanced among others, in the meanes of it  
and maintenance for it. And here the rich may  
joyne in one, both these goods spirituall and com-  
mon. Some Churches (you see) want men, some

Tim. 3. 1.

Zach. 1. 4.

men.

men Churches and meates: I blush, I bleed to speake it, able men are ready to hyre out themselves for bread, and excellent wits hang the head for want of waiting, gasping like fishes out of the water, being out of all, both meanes and hopes; if there be any true blood yet running in your veines, you that can feed Birds and Dogges, starve not Grace and Learning, Children might be Schollers, Schollers Preachers, Preachers Saviours, and that of thousands, did not Dogs eat the Childrens bread.

Obad. last verse

2.

Pal. i.

Secondly, you must ayme at the common good, for that is still the greatest good; and heere two rules: first, if you will be for the publicke, you must be good in private; beare your owne fruite, worke in your owne hives, man your owne oares, and make good your owne standing. Happy is that body, wherein the eye sees, the eare heares, the liver sanguifies, &c. Happy that house, wherein the master rules, the man runnes, the head leades, and the body follows; Happy that State, wherein the Cobler meddles with his last, the Tradesman with his shop, the Student with his booke, the Counsellor with State, the Prince with the Scepter, and each Creature lives in his owne Element; but woe bee to the Heathens Army, when all will be Capitaines, and none Souldiers; woe to that body that will be all head, members misplaced are neither for use nor ease.

2

Secondly, we must shoote at the common white, that is, though you be private in your standings, yet you must be publicke in your affections, and intentions.

For

For the first, I meane affections, as King Richard bestowed himselfe diversly at his death, so must we in life; *Bohemia* clames a part in our love; the *Palatine* a part, the *Churches* abroad, our *Brethren* at home a part: at home, in selling we must be buyers, in lending borrowers, in visiting patients, in comforting mourners; abroad, we must in our owne peace consider their warres, feele them panting, see them bleeding, heare them scriching, *O husband, O wife, O my child, my child, O mother, mother, mother my father is slaine, my brother is torne, my leg is off, my guts be out, halfe dead, halfe alive, worse then eyther, but because neither, O that we had hearts to bleed ouer them, and to pray for the peace of Ierusalem.*

For the second, our thoughts must all meete in the common-good, like so many lines in a Center, streames in the Sea; Christ Iesus, pleased not himselfe, saith S. Paul, *He dyed for us*, saith S. Iohn, therefore we must for our bretheren; one member will dye for all, one Heathen for many; if we must dye for the common-good, must wee not live to it. If all must must nor the more publique persons, Yes you Lawyers (to instance) must be common blessings, and not seeke your own, you must (with *Papinian*) reiect bad causes, and ripen good, there goes but paire of Shearres betweene a protracting Lawyer and cheating Mounte banke, that sets his Clyant bakward and forward like a man at Chesse, and proues a butcher to the silly sheepe, which ranne to him from the Drouer.

You Land-lords must be common too if with that Duke you will trust your Tenants with your throat,

you

2  
To some in particular, as  
Lawyers.

2 Land-lords  
P. Grim, Episc.  
ad Synopht.  
Hisp. hominis.

you must not hurt theirs, you are heads of Townes, the head should care for the least toe: enclosure, if it wound not the heart, yet treads it heaueie on the toes of a State, force not men by racking rents, by overlaying Commons, and picking quarrels to undoe themselves, betray not Townes, as Rome did *Carthage* with a distinction, We will save the Citie, but destroy the Towne: a poore man in his house is like a Snail in his shell, crush that, and you kill him: say therefore with thy selfe, My Tenant is a man, not a beast, were he a beast, yet a *Righteous man is mercifull to his Beast*; a breeding Bird must not have her nest destroyed, a younge Kid must not bee sod in his mothers milke, what will become of me and mine, if I destroy the nest of breeding Christians, and having chopt them to the pot, see the old and younge in one anothers blood:

Mich. 3:3.

3

Patrons:

Zach. 5:4.

A free Patron  
a first, a kinde  
Patron to the  
last unto his  
owne teacher,  
is *Rare* in  
the world.

You *Patrons* must be for the common good also, preferre many soules to one tenth, when you be to chuse a Shepheard, let the question be that of theirs in the Gospell, *Who is worthy?* and the decision, *De-tur dignior*; when you present, present not a *Promethus* sacrifice, skinned and bone without flesh; when you have presented, feare *Sacharies* curse against perjurie and sacriledge, if perjurie dwell in the Parsonage, and robberie in the Mannor, the curse of God will pull downe both. Lastly, when you have a Prophet, bee you *Patrons*? study his peace, as he doth yours, what Law it may be, after vowes to enquire, I doe not know, sure I am, *Salomon* saith, it is destruction, destruction of some estates, of many soules; whilst the Nurse wants bread, the Children want milke,

milke, so both cry and both are heard, and woe be to him that hath a cry of Soules against him.

*Nobles*, I know not whether they frequent this place or not, if so, I would entreat them to remember, what the story saith of some men, that they are Medicinable from top to toe, and such should they be. First, they should heale themselves, because their actions are all exemplary; then their families, by establishing *Nebuchadnezzars* order, that no man speake (much lesse doe) any thing amisse against the God of heaven; thirdly, they oppressed and wounded; they should rescue the poore, as did noble *Tob*, plead for them, ride for them, speake to Majesty it selfe for them, where poverrie hath not access. So shall they enoble themselves, and prevent the censure of former Ages.

Wee close this Vse with *Magistrates* and *Iustices* (*Itinerant*, or others;) *S. Paul* tels them their errand it is the common good, and chalkes out their way; they must be Terrors and Comforts.

First, terrors to the evill, else evill doers will be a terror to them, for sinne is impudent & incroaching, as experience hath taught us: *Bribery* will be sometimes bolder than *Innocencie*, *Falshood* than *Trueth*; a man that doth more than deliberate of Rebellion (which yet a *Tacitus* could call *Rebellion*;) hee will embarke himselfe in actions of State, embroyle Kingdomes, transferre, for his publique good, any Crowne, speake more basely of annointed Princes, and yet such a man as this will be neere hand, heard as lowd from the Barre, as Iustice from the Bench; a *Gentleman-swearer*, *drunkard*, *Whoore-master*, *stabber*,



will soone out-stare a Iustice, an Alderman, and a Noble-mans mans-man will so amaze Iustice (if she take not the more heart) that she is left speechlesse a long time after. O *Iob, Phineas, Nehemiah, &c.* whats become of your spirit, You would driue sinne and sinners into their holes, now they dare the light, and stare Iustice in the face, as if they would out-face her: rise (yee liuing Images of God) cloth your selues with zeale as with a cloak, put on Iustice as a garment, understand that there is a King in *Israell*, a God in heauen, and make sinne understand, that you haue zeale in your hearts, and a sword in your hands.

2

Secondly, you must be encouragers of goodnesse, goodnesse (I say) both spirituall and morall, religion, and righteousness, for religion, where is zeale comly, if not there, when, if not now, when false zeale blazeth, and true cooles, View a zealous Papist (in that name and respect, better than a meere Neuter) and he dares tell us to our heads, that our Religion is errour, our selues heretiques, our end destruction, that one heauen cannot hould us hereafter, one Church now, that liuing and dying *Lutherans*, wee shall be certainly damned, if wee be not, he will be damnd for us. Now, if our faith stand upon better pillars then his, why should not we be as resolute and confident as he, View againe the Atheist, and hee flyeth upon Religion, as a bird upon the candle, hee disgraces it, & will not you then grace it, He simites it, and will not you defend it, Yes, Religion calls on your sword to her succour, chiefly when she is opposed in her *Prophets*, they are the men of sorrowes, they

Cam. Vassio.  
Barcl. Param.  
Brist. Mor. 38.  
Coster. ref. ad  
Ruf. Luc. Ophan-  
der, &c.

they find the *Historian* true, that we have lost the names (I may adde the nature) of things: *Darknesse* is called *light*, *Light* *darknes*, the *Sheapheard* is hunted, and the *Foxe* hunts him: Many a man cries out of blasphemy against God and the King, and the blasphemie is but this, *Naboth* will not part with a peece of his fleece, many a fearfull bill is framed against a Preacher, when the Enditement should runne thus: *bonus vir, sed ideo malus, quia Christianus*, at least *Christi nunci*. My Fathers, and reverend Iudges, open your mouthes in the cause of the afflicted; remember, that you owe your Hoods, Gownes, Lives, selves to the Gospell; did not our Ministry awe mens consciences, nor you, nor the world would be one yeare elder; should you cease to countenance us in our righteous causes, you should betray your right hand with the left.

Now, as *Religion* brings the greatest good, and therefore must be most respected, so *Iustice* the next, and therefore must bee carefully administred. And here we shall not neede to minde you of the Oratours *dust*, or the Heathens *note*, How that many more offend by seeking favour, than offending; it shall suffice to referre your wisedomes to two Scriptures in *Iob*, the first, is Chap. 15. vers. 34. and it's this, *Fire shall consume the Tabernacles of Briberie*: if Bribery (how ever disguised) get into the house, whether by the Master or mistrisse, or sonne, or servant, God will fire it out, or fire the house over it. The second is Chap. 13. vers. 10. *He will surely reprove you, if you secretly accept persons*. Carry it never so smoothly, yet if under-hand you preferre a Laick

*sermo vicario  
la amicum,  
et c. Solus.*

1. Sam. 27:

*Tertul. Apol.  
Gen.*

*Tac. l. 15  
Annal.*

Chap. 15. 34.

Chap. 13. 10.

Iob. 13.

The Accusers  
O Accusers.

In concilio ad  
clerum et visi-  
tar.

Non: non eloqui-  
mur magna sed  
vivimus.  
V. Minus in  
Orem.

Vse 3.

to a Church-man, a Lord to a Plough-man, a kins-  
man to a stranger, and a Courtier to a Peasant, & take  
away the righteousness of the innocent, and iustifie  
the wicked, God will certainly reprove you, i.e.  
chide, smite, curse you for it, and so let it on as no  
man shall be able to take it off; that God that will  
not suffer you to be partiall for the poore, for him-  
selfe, will never brooke other warpings, and partialli-  
ties: Oh, then looke upward and peruse your Oath,  
deale equally between party and party, plea and plea  
and if you will needes heare any in private, heare the  
poore man speake, whose counsell dares not speake  
(sometimes) in publique; and if you will hasten a-  
ny hence, hasten him who languisheth, whilst head  
and body stand a hundred myles asunder. And  
when you ride circuit, I beseech you remember,  
that you ride circuit, not post, take time to heare  
poore mens grievances your selves, lest in a Refer-  
ence, you leave the Hare in the Huntsmans hands,  
and the Commissioner deputed, umpire the matter,  
as once they did at Rome betweene Neighbours, the  
ground is neither the Plaintiffs nor Defendants, it is  
the Iudges. To wind up all, nor you, nor we of the  
Ministry (to whom I had more to say if the place su-  
ited, and of whom more else where) nor any pre-  
sent, have done the good wee should; let us say for  
the time past, *That we have been unprofitable servants;*  
and henceforward, resolve with the Church of old;  
*Not to talke, but to live.*

The maine dispatch, wee would speake the rest,  
if we could, with one breath. Is God good? Then  
love him: for, Goodnesse is the object of love:

now

now love is a desire of union, it unites us to God by conforming and transforming us, so that then our love shall appeare to be true; when out of a desirer to be made one with God, we conforme to his ordinances, and be transformed into his Image.

Notes of love.

I.

2

3

See this Vse enlarged passim in Cantic.

Vse 4.

Againe, is God good? then let him be justified and every mouth stopped; we instance.

First, finnes are committed; Doe we make God a cause of it? What, as much as man? What, more than man? What, more than Sathan? O blasphemie! O impudencie! Did it ever come into any of our hearts so to thinke? No, no, we yeeld that sinne cannot comport with a glorified estate, much lesse with glorie it selfe, Wee hold, that God being goodnesse it selfe, and All-sufficiency, cannot be a cause, cyther Morall or Physicall, of that which is (formally) nothing but deficiency, and if our owne words may not be taken in our owne cause, let some

As Beiler, and Wright, and others charge us Chiefely Wright

V. Suarez Opus.  
V. Arm. Theol.  
Vorsp. Apol.  
Pro. Eccl. Orm.  
shed.

consult Suarez, & their owne & the purer Schooles, others their owne Arminius and Vorspius, and then tell us what wee say more than they, or the lesse than we (for substance) about the cause of sinne.

Pet. Monk.  
of love.

Secondly, the world (Christian) is embroyled, yet God is good; In this confusion he seeth order, and in the double-faced world, the side to Godward is beautifull; when that to us-ward is deformed.

V. Armin.  
against Perk.  
desperately of  
this.

Thirdly, Disputes arise, touching Reprobation, which trench-farre upon Gods rights; say still, he is good, all that he Decrees and does is of himselfe, and for himselfe, and therefore best, because from, and for the best.

Lastly,

Lastly, Discontents arise, say still, God is good,  
 the times are hard, yet he is good, men are naught,  
 yet He is good; we have our wants, yet He is good  
 to us, and where can we mend our selves? Were we  
 in France, in Bohemia, in Polonia, nay were we not  
 Christians but Heathens, not men but beasts, not  
 beasts but ghosts in hell, 'twere durst to say, God is  
 good (for where power, justice, wisdom are, there  
 goodnesse is) and if goodnesse must be acknow-  
 ledged there, must it not in England, the face of Europe:  
 in London, the eye of England? Behold, the Crea-  
 tures, refreshed with Gods goodnesse, triumph, the  
 Fields laugh, the Cocks sing, the Birds chirp, the  
 Beasts skip, yea, (saith the Heathen) wee love to  
 heare them sing, not howle, not roare, not bellow:  
 and shall we (in the midst of their reioycing) whine  
 and cry? Doubtlesse, what ever the times be, or our  
 estates be, God is good: and goodnesse is excellent,  
 and excellency challengeth honour, therefore doe  
 the Lord right. *However it be* (saith the Prophet)  
*God is good to Israell;* Let the Israell of God taste it,  
 relish it, confesse it, live in the strength of it,  
 dye in the sense of it, and ever continue  
 in the feare of Gods goodnesse:  
 as Hosea 12. 4. speaks,  
 Chap. 3. 7. li.

*Plot. of frang.  
 of mind.*

Thus farre of that Goodnesse now, whereof no An-  
 gell can ever speake enough.



# GODS MERCIE.



Now follows the second *Mercie*.  
 Where, first, the thing: secondly, the adjunct. For the first, though (*Cesed*) be somewhat generall, yet our translation is justified by our Saviour *Mat.* 10: 29: who renders it (*Mat.*) Secondly, by our Prophet, who severs it from goodnesse. This being a generall *Mercie*. That a particular *Goodnesse*, respecting misery and want.

For the second, 'tis everlasting, everlastingnesse (or eternitie) is a perfect possession, all at once, of an endlessse life (*saith Boeth.*) Everlasting *Mercie*, then is perfect *Mercie*, which shuts out all the imperfect ones of time, beginning, end, succession, and such is Gods *Mercie*. First his *Essentiall Mercie*, is everlastingnesse it selfe, for it is himselfe, and God hath not, but is, things, He is beginning, end, being, and that which is of himselfe, and ever himselfe, is eternitie it selfe: Secondly, his *Relative Mercie*, (which respects us, and makes impression on us) is everlasting too, in a sense: for the Creatures, ever since they had being in him, or existed in their naturall causes, did ever and ever well meted *Mercie*, either preserving or conserving. Preventing or continuing *Mercie* in the first sense, is *Negatively endlessse*, that is, incapable of end, because unboundable for being in the second sense, it is *Positively endlessse*: it shall never actually

D

take

*Aeternum semel, semel, et semper habet quicquid habet, etc.*  
*De Consola.*

take end, though in it selfe it may, and some wayes is bounded; the first is included in the latter, but the latter chiefly here intended; and therefore the point arises to be this: *Gods mercie* (chiefly to his Church) is an endlesse Mercy, it knowes no end, receives no interruption. Reasons hereof from the Word, are these, (for as touching testimonie this Psalm shall be our securitie) first from *Gods nature*. *Hee is good.*

Reas.

I  
Mich. 7. 18.

*Mercy pleaseth him.* First, it is no trouble for him to exercise Mercy: Secondly, it is his delight; we are never wearie of receiving; therefore He cannot be of giving: for as it is a more blessed thing to give than to receive, so God takes more content in the one than we in the other.

2  
Ezay 59. 9. 10.  
Esaiam.

3  
Mich. 7. 18.

Secondly, from his *unchangeable Word and Covenant*. *Thus saith the Lord*, though the Mountaines should remoue, &c. and though my Covenant with the Heavens should faile, yet not this, *Esa. 54.*

Ezay. 58. 7.

Heb. 3. 1  
Amel. nos cau.  
quam aliquid  
fuit, aquam.

Thirdly, *From our need*. Every Creature is compounded of *Perfection* and *Imperfection*: the first is the ground, the second is the Object of Mercy: for the first, that which moves to Mercy, is *Propriety*: therefore we pittie man, because he is our owne flesh, therefore a Christian man, because we be in the bodie. We pittie still our owne, and therefore God shewes mercy to us, because Hee hath an interest in us, and we be his owne: either as creatures, or children, and so coneuert with him in some degree of perfection. For the second, the Object of Mercy is not misery, unlesse in the Schoole-mans sense, that is a generall sense, but defectiuenesse: for whatsoever hath not all things in, of, by it selfe, stands ever at the

Ps. Aquil. secundum  
secunda, 9. 30.  
et. Et. 7. 18.  
Mich.

the mercy of another, and in these circumstances stands every Creature, he partly is and is not, and therefore needs, and therefore receives mercy from God, where he intends its perpetuity.

Now, is Gods mercy thus *Endlesse*? Then (to say *vse 1.*

nothing of those uncouth Disputes, touching that

Apberypthal invocation of Saints, as *Exort* acknow-

ledgeth, touching extinction & intercession of grace,

the precedency of some Creatures above Christ, in

point of Mercy, and other the like monsters of opi-

nion and blasphemy, let us learne of the Church,

to dwell upon the mercies of God, in some attributes

we may be too busie, but here a man may let our

himselſe without danger, God offers more mercy

to our eyes, than we can see, to our thoughts, than

we can conceive, and when we have done all, *He is* *Neh. 9.*

*above all prayers*, hereby our hearts will be wonne to

God, power without mercy, amazes, wisdom con-

founds, justice affrights, but mercy seene in all (as

in this *Psalm*) unites & melts, here is daily employ-

ment, for he lades us daily with blessings, and his

mercies are *fresh every morning*, we provoke him, and *Lam. 3.*

he is *patient*, we put him to it, and he is *clement*, we

be empty, and he is *honnifull*, we be miserable, & he

is *pitifull*, good to our bodies, soules, estates, names,

friends, Townes, Church, State, Court, Kingdome,

Oh, let these Mercies soake into our hearts, till they

draw forth teares, as they did from *Bradford*: Let

the house of Levi say, his *Mercy endures for ever*: Let

the house of Judah say, his *Mercy endures for ever*: Let

the fields say, it is his Mercy that we be not all spoy-

led: Let our *Cities* say, it is his Mercy, that we be

nor all born: Let our Churches say, it is his mercie, that we be not all rat-de: Yes let this Land, & all Lands say, it is his mercy that sword, and fire, and pestilence, and other miseries, do not prey upon me, as upon my Sister Kingdoms: O Lord, what a God like to thee thus to beare, thus to blesse, had not thy Mercies exceeded all limits: our fathers prodity had sunk us all; but England had bene made a second Sodom, and Gomorrah: Comol to your church this  
 13 God ever mercifull. Then the Argument is every good, *write to the Lord*, say the Prophets, reports, saith the Apostle, this the use, that Mercy must be put to, the better God hath bene to us, the more we must blesse under his reproofes: *O my people, what have I done unto thee? or wherein have I grieved thee? testify against me.* Surely, I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I have sent before thee, Moses, Aaron, and Miriam: *O my people, remember now what Balaam King of Moab had devised, and what Balaam the sonne of Beor answered him, from Shittim unto Gilgal: that yee may knowe to be righteous in the sight of the Lord*, sayes God, *Micah 6. 3-6.* Hee spake it once to Judah; now to England. *O my people, what is the matter that I cannot winne you? Wherein have I wronged your names that you tear me in? When did I grieve you that you grieve me? When was I hard to you, that you so hardly afford me one day in seven? What hyles you, what ayles you, that you will not be ruled by me? I would have you leave your sinnes, you will not; I would have you holy, happy, you will not; I would have a Covenant of Salt betwixt us, that I might never leave you, you will*

Vse 2.

Instruction, 1.  
 to the Land in  
 generall,  
 Iosel 2.  
 Iona. 3. &c.  
 Rom. 2.

not;

Inot; no words; no stroakes, no fights abroad, no  
 slayes, no kindnesse, no patience at home can miete  
 you to good. In what way now from them, most  
 ble. O that yet, yet, yet, we all wise of this Church, of  
 this Land, would miete the Lord with fasting and  
 mourning, and make out peace with him, by which  
 photo is in our games. But what the whole Land in  
 generall; that this Chamber in particular must doe,  
 I will suppose your Government, your selves pre-  
 sent to be good, but what shall we say of many in the  
 Citie. I must miete to Ezekiel 16 and speake that  
 to our Ierusalem, which the Prophet there doth to his  
 London. The City sheddeth blood in the midst of it, that  
 her time may come, and makeb idola against her selfe to  
 pollute her selfe. In thee have they despised father and mo-  
 ther in the midst of thee have they oppressed the stran-  
 ger, in thee they have vexed the fatherlesse & the widow.  
 Thou hast despised mine holy things, and hast polluted my  
 Sabbaths. In thee are they that carry tales to shed blood;  
 in thee are they that rise upon the mountaines in the midst  
 of thee they commit abomination. In thee have they dis-  
 covered their fathers shame: in thee have they taken gifts  
 to shed blood: thou hast taken a fury and the increase, and  
 thou hast defrauded thy neighbors by extortion. In thee  
 thy Prophet have daubed with untempered mortar. In  
 thee thy people (generally) were, oppress, rob, and wrong  
 one another. Thus the Prophet then: now I report  
 my selfe to you, whether a Prophet may not still take  
 up his words against this place, and if so, then heare  
 what the Lord further addes, And I sought for a man  
 among them, that should make up the hedge, and stand in  
 the gap before mee for the Land, that I should not destroy

2  
 To London in  
 speciall.

Verse 3.  
 Verse 4.  
 Verse 7. &c.

nam dno OT  
 1610122921

Verse 30.



it, but I found none. O unspeakable Patience and  
 Mercy! when they sought for God, God sought  
 them, when the most were desperate, he sought for  
 some few to stand in the breach, and a few should  
 have ransomed multitudes. Now then (much ho-  
 noured and beloved) are there any then amidst your  
 city that can weepe for the abominations of the  
 place? any that can pray? any that can wrestle with  
 heaven? Let these stand in the gappe; Let these stand  
 betweene the living and the dead with their Cen-  
 sers. Let them lie betwixt the Porch and the Altar,  
 and say, O thou God of Mercies, spare our City, spare  
 our houses, spare our Churches, spare our streets, and be  
 Mercifull to our finnes, for they are wondrous great.

And what I say to all, I speake to every one now  
 present, Turne. Oh thou that hast beene an Idolater,  
 a Swearer, an Adulterer, a Wanton, a Murderer, &c.  
 make this use of Gods patience and kindnes to thee,  
 to wit, Repent.

O but my finnes are many, yea, but his mercies  
 are more; O but they are grear, his mercies are grea-  
 ter; O but I am exceeding bad, how bad? as *Manas-  
 ses*? he had mercy for him; as *Magdalen*? he had  
 mercy for her; as *Adam*? he had mercie for him.  
 O but it is now too late, all his mercy is spent; No,  
 His mercy endureth for ever. Beloved, the Lord hath  
 sent this day the chiefe of sinners to proclaime thus  
 much in your eares, that never yet any perished for  
 want of mercy in God; be it that thy finnes be finnes  
 of darkenesse, finnes of death, of blood, of hell, yet if thou  
 canst finde a heart to repent, God will finde in his  
 heart to pardon; see thou thy finnes, confesse, be-  
 waile,

waile, abhorre, forsake them, seeke thou the face of  
 God, lie at his foote, Call, Crie, *Lord be mercifull to*  
*me a sinner*: get his Sonne, his Image, and new obe-  
 dience, and thy case is blessed, nay, if thou canst not  
 thus repent, yet thirst, nay, if thou canst not thirst,  
 yet mourne, nay, if thou canst not mourne, yet bee  
*poor in spirit*, and being so in truth, the blessing is  
 thine, and the blood of Iesus Christ shall cleanse thee from  
 all, all, (I say againe) all thy finnes.

Is God ever mercifull? then he yee mercifull, as is your  
 heavenly Father, nay, he doth not only practise mer-  
 cy, but also commands it, nay commends it, nay re-  
 wards it, nay, plagues the neglect of it, even to utter  
 destruction: your Elder brother Christ is also merci-  
 full, and interprets every kindnesse done to his, done  
 to himselfe, besides, Mercy graces Religion, glads the  
 Church, fills her mouth with Gods praises, stops the  
 mouth of all adversaries, yea, mercy preserves the  
 afflicted, and refresheth the bowels, for strangers, it  
 winnes upon them in point of Religion, for thy selfe,  
 it comforts thy soule, as an evidence of thy truth,  
 easeth thy body, being a lighter burden than what  
 else will oppresse, (fiercenesse and cruelty) crownes  
 thy name, being that grace that exempts from perfe-  
 ction, and is most attractive, improves thine estate,  
 sanctifieth thy present portion to thy selfe, and set-  
 tles the remainder upon thy posterity, armes thee a-  
 gainst sicknesse and death, *Psalm 4* against ob-  
 livion in the grave, *Job 9* against judgement  
 at the resurrection, *James 2. v. 13*, *Matth 23*, so that if  
 we either respect our Father, God, or our Saviour,  
 Christ, or our Mother, the Church, or our brethren,

Chri-

These things  
 briefly, see  
 more largely  
 of repentance.

M. Bradford,  
 M. Dent,  
 M. Perkins,  
 M. Stock,  
 M. Dyke, &c.  
 Mat. 7.

Here, 1. Why?  
 Mat. 7.

Cyprianus opus  
 clemsis.

W  
 1

Christians, or our observers, Enemies, or our owne  
selves and soules, here or hereafter, we must be merciful

Now. If you like mee, how this mercy must be exercised, I must (in this haste) refer Schollers, to the Commentists, and the rest of you to other Authors, for a fuller answer, the summe is this: Mercy must have, first, a good end, Faith in God, Love to God and man. Secondly,

1. a good end, Gods glory, in mans good and thankes, not merit, nor satisfaction, nor imprecation, as they. Thirdly, a good end, the word must order us, both for persons and things, for persons, we must begin with God, &c, with the *deaconians* give out selves to him, 2. Cor. 13. 5. that done, wee must proceede to the Common State, then to those next, that touch us nearest in the strongest ties, and to passe on, till (like good stomacks) we have dealt something to the most removed members. For things, respect must be had to the Soule first, then to the Name, then to the Body, then to the Estate. Fourthly, no *alms* must be good, for the manner of it, first, in it selfe, being whole soules, and our *alms*, next, for the receiver, being suited to his needs, and for the purpose, comming if unimpeded, counsell, if distracted, succour, if oppressed, clothes, if naked, other worke or a whip, if idle.

4. Would you know (in the third place) what mercy you must shew, I answer, such a mercy as God shewes, in his *infinite* mercy, to mens soules, bodies, estates, and (that which the world is little acquainted with, specially towards Rulers, mercy to mens Names, as Church, or our Mother, or our

3. What. I

Secondly, *Everlasting mercy*, the righteous (saith David) *is ever giving, lending, &c.* Alasse, Mercy breakes now as fast as trading, faire houses be shut in, Mercy is runne the Country, and is like to perishe, for it will hardly live without a house; where a poore house is kept, there is something for Mercy to feede and worke upon, some raggs, some scraps, some fewell, something; but when (*Midas-like*) all wee touch is gold, our bread gold, our fewell gold, all turned into the penny, I meane so, that we cannot give, till we have past through three or foure Lockes, and seene and felt our almes, then certainly we shall part with it most unwillingly. The house-keeper (if he want not an heart) hath opportunities more than any, for the exercising of mercy; be not yee weary of this well doing? The World (I know) is importunate in Comparisons, and impudent in pressuures upon the free hearted; but doe you your duties, and feare not Swine that are well neither full nor fasting.

Now as House-keepers, so others in their places must bee ever mercifull; all ever receive mercy, let all ever shew; all have opportunities, let all apprehend them; *the poore* (saith our blessed Saviour) *are ever with you*, if ever, now Mercy needs not ride abroad to seeke worke in these dayes, step but into thy Neighbours house, and thou shalt finde povertie in the Chimney, in the Cupboard, leanness sitting on the Cheekes, and cleaving to the ribbs of old and younge. O but wee have not for them. Why, where's the want? your houses be as trim as ever, your Children as fine, as your Tables as full,

E

your

your wastfullnesse as much as ever, and can you bee ever neate, nay ever prodigall, and not ever mercifull? Whats become of Religion now? Is all turned into words, as once in Saint James his time? Time was when Christians would sell their plate and Chalice, their Roabes and Jewels, their Lands and possessions, to releive the Churches necessity, and shall not we part with superfluities? Tell me (you that reade Saint Iohn) how you satisfie his question, and your owne Consciences? If any man hath this worlds goods, and sees his Brothers want, &c. How dwells the love of God in him? Will you say, we have not this Worlds goods. Then dissemble not, now yee stand in a crosse point to good *Araunah*: he spent like a Subject, gave like a King; you build farre, goe like Princes, and will you give like Bankrupts? Nay your Tavernes, your Feasts, and Playes, will rise up against you? you have meanes to feast the Rich, and doe not you remember Christs Caveat; *Mercy before kindnesse*? Nay, *Mercy before sacrifice*? You have a pinte of wine for any Friend, and what? Not a penny for Christ? You can finde a Tester for some game, some shew, some stage Play, and what? nothing for Mercy? Or will you say we see no need? Why, what else can you see? Men want stocke, want bread, want worke, want money, (and when that is deare, nothing is cheape) and is not here neede? but there is no extremitie? Woe is me, there be many at her stay, I have a little meale and oyle in a cruyce, I will bake, eate, die, they are now sinking, sinking, if you come not quickly to their succour, they are lost

*V. Chry. ad pop.*

*Amicah: bo: 34.*

*1 Iohn: 3: 17:*

*2 Sam: 14: 13.*

For other obie-

ctions against

mercy, see them

excellently an-

swered by Salo-

mon. *Eccle: 11.*

And by *Basil.*

*hom: de Divit:*

*etc.* Because I

cannot stay.

*1 Reg: 17: 12:*



lost, is not this an extremitie? But where be meanes to finde you hearts, I will finde meanes.

First, *the Backe* may lend you something, your golden hands and fingers might cloath some, and bee never the colder, your great Ruffles might feede others, and be never the unhandfomer, the Groves and grounds upon your backes (as *Tertullian* speaks) might lodge others, and yet sit never the worse upon your owne and children backes.

Secondly, *the Belly* might spare you something with advantage to your health and strength, one meale saved in a weeke, one dish at a meale, one cup of wine, one pipe of Tobacco in a day would come to something in the yeare. I quake to thinke what Christians we be, some surfet, some starve, and all at once, rather than we will not pine the poore, we will cramme and choake our selves.

Thirdly, *our Houses* might lend us something, for howsoever (with men of old) wee feede, as if wee would die presently, yet we build as if we would live for ever: It is a world to see how curious we be in suting every Roome, whilest the members of Christ goe not like one Fathers children, nay it is not necessary they should be all in a Sute, onely if Christ may be hard, he that hath two coates, should give one to the naked.

Fourthly, *borrow of our enemy Sinne*, and here if you will not hold, I know not what to say, but that the Heathen saith, *He is a bad Physitian that despaire of his cure*; wee have money for braules, for bribes, for the feeding of pride, revenge, ambition, lust, and shall we feed foes, and starve friends?

1.

*De habit mml. 88  
tinde cult. Fem.  
Alrus es hylva  
etc.*

2

3

4

Senio.

Note this.

AT

as I have said

as I have said

as I have said

Prov. 21. 13.

James 2. 13.

Mat 23.

Col. 3. 12.

as canes to get  
mercy.

1.

2.

3.

Eph. 3. 18, 19.

let me speake it once for all, Had we as much zeale to mercy, as to sinne, to men, as to birds and Mon-  
 kies, to Christians and Preachers, as to Clave-backs,  
 Iesters, Fiddlers, Fooles, we would finde meanes to  
 relieve them. Meanes for the present, but how  
 shall our owne doe hereafter? Why, is not mercy  
 as sure a graine as vanitie? Is God like to breake?  
 faith nor he, *Hee that gives to the poore, lends to the*  
*Lord, and he will pay him?* I have nothing to spare.  
 Thou hast for thy freinds, for Gods enemyes, Prid,  
 Vanitie, if none for Christ, receive thy doome,  
*Hee that stops his eare at the cry of the Poore, himselfe*  
*shall cry and not be heard.* O the time shall come, when  
 he shall trosse and tumble, roare and bellow, Lord  
 have mercy on mee, O Lord, O Lord heelp mee;  
 but the Lord will answere him, as hee did his bro-  
 ther with meere silence *Judgement without mercy, to*  
*him that shewed no mercy; Depart from mee yee cursed.*  
 You had meate, drinke, cloath, house-roome, for  
 sinfull men, horses, doggs, cats, none for mee. But  
 the poore bee as fine as my selfe. I pray thee, bee  
 said with reason, if others be not fit to receive, thou  
 art not tyed to give; If thou bee fit to give, and  
 they to receive, dispute no longer, rather heare the  
 Apostle, *Put on the bowels of mercy;* and to that end,  
 take his directions, first, slay unmortified lusts, next,  
 sleepe thy thoughts *in the Mercies of God,* and they  
 will dye thine, as the dye-fat doth the cloath,  
 that done, be rich in faith and good workes, first,  
 in the *Inward Acts* of mercy, pittie the afflicted,  
 bleede with them, mourne with them, thirst their  
 good, cast their good. Secondly, *In outward acts*  
 of

of mercy, goe to them, sit with them, pray for them, lend them, speake for them now to God, now to man, give them, forgive them, and if all thy ability amount but to one cup of cold water, it shall bee accepted, rewarded.

Mat. 25.

Lastly, God is *ever mercifull*; let us then leave the labouring Church, after our most earnest requests and deepest humiliations for her, in his *everlasting armes, as Moses speakes*. Lets (secondly) bee invited to recommend our Israell to him whose mercy hath hitherto prevented us, and ever will preserve us if wee constantly cleave and flye unto him, and let every one (to make an end) that is capable of mercy, *being fatherlesse*, that hath obtained mercy, *being penitent*, thirdly, that loves mercy, *being mercifull*, stay himselve here: *The Mercy of God endureth for ever*: my strength may faile, my estate may, my friends may, my outward comforts, my inward feelings may, but the mercies of God never faile; all miseries have an end, Gods Mercy (which is my both mercy and merit) is endlesse, is boundlesse: It endures for ever, yea for ever and ever, and againe, for ever beyond all times, all things, all mens mercies, all mens miseries:

4

Deut. 33. 27.  
Note to know  
that Gods speciall mercy is  
over us.

I

2.

Hos. 14. 3.

you must end, and I must now, but I must  
end as my Prophet doth, Praise  
ye the God of Heaven: *For  
his Mercy endures  
for ever.*

F J N J S.





## Postscript.



Hereas some question  
hath beene made of the  
truth of this Coppy, in re-  
gard of its briefnesse, un-  
derstand (Reader) that  
indeede I penned a larger  
discourse; but upon the ad-  
vise of the Physitian (in whose hands I then was)  
I abridg'd it, as here thou findest it in this fourth  
Edition, which in substance containes no more,  
than what was before published, onely some few  
lines (then omitted) are now supplied, some notes  
for lightsonnesse in the margent added out of my  
owne Coppy, and the escapes in Printing corrected:  
Vale.

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